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of the text itself, is of especial value because it is objective, rather than subjective. Taken alone, there is not enough of it to settle all our problems, but when used in conjunction with internal evidence, it leads to certain and valuable results.

Let us see what the study of the external evidence involves. It involves the study of mediaeval and Renaissance libraries and of their catalogues. It involves the study of the History of Scholarship throughout the centuries. It involves the study of the History of Latin Literature and Philology during the Middle Ages and the Renaissance.

As an instance of the results that are gained from a study of library catalogues let me mention merely the important discoveries made by A. C. Clark through an ancient catalogue of MSS regarding the *Vetus Cluniacensis* of Cicero's Orations. In the investigation of the Mediaeval period, the remarkable work of Traube, short-lived as he was, has attracted wide attention, and has left a lasting influence for good. The work is being carried on by his pupils, of whom there is a fair number in the United States. At the forefront of the study of the Italian Renaissance, from the viewpoint of the student of the text-tradition of Latin authors, stands Sabbadini. Many other Italians are busily engaged in the field but very few Americans are actively working in it, extremely important as it is. I would strongly urge that we give more attention to it.

Another encouraging tendency is that scholars are beginning to examine all the existing MSS of the different works. It is highly important that lists be made of the MSS for every work, and that these MSS be carefully examined. The best results will come from complete collations, but in many instances the bulk of the work makes this, for the present at least, impossible. The early editions should be examined just as the MSS are, and the MS notes in early editions should be studied. Finally the critical commentaries of the editors up to the middle of the last century must be investigated and their references to MSS evaluated. And thus the cycle will be complete; again our aim will be to examine all the existing material, just as it was the aim of Santen and his fellows. But the difference in purpose and in method will give far different results.

In conclusion, I would call attention to the opportunity that we Americans have. There is a large amount of work to be done which demands acuteness and patience, qualities that are the property of American scholarship. We are handicapped by our distance from the fields of work. The situation can be partly met by inducing our philanthropists to purchase the few private libraries of Europe which are still purchasable.

Shortly before his death a few years ago Mommsen said to Grenfell: "The nineteenth century was the century of epigraphy, the twentieth will be that

of palaeography". He had reference to the Egyptian finds, and to the prospective finds at Herculaneum—when that site is finally uncovered. To my mind, the twentieth century will be the age of palaeography not only in the sense which Mommsen meant, but also in the much wider sense for which I have just been pleading.

UNIVERSITY OF PITTSBURGH.

B. L. ULLMAN.

## REVIEWS

In the publication of aids for the classical student the Germans lead the world. At the one extreme we have such monumental productions as the Pauly-Wissowa *Real-Encyclopädie*, Roscher's *Lexicon of Mythology*, Baumeister's *Denkmäler*, Müller's *Handbuch*, at the other books small in price, meant evidently to make in part, at least, a popular appeal, that put before the student a vast amount of material in a form most attractive and helpful, and at the same time make but slight drain upon his pocket-book.

It is of a book which falls within the latter class that I would speak at present. During the summer I noted in the salesrooms of G. E. Stechert and Co. a most attractive book entitled *Kunst und Leben im Altertum*, by Hugo Muzik, a Gymnasial Professor in Vienna, and Franz Perschinka, Landesschulinspektor in Trieste (Wien, Tempsky: Leipzig, Freytag (1900)). The book costs 4.40 Marks. The main part of it consists of 170 pages of photographs, diagrams, restorations, etc., illustrating (1) *Kunstgeschichte*, *Topographie*, *Mythologie*, (2) *Kulturgeschichte*. Often there are several cuts on one page; the book thus contains many hundreds of figures. I know of no investment of a dollar which a teacher of the Classics will find more profitable than this book.

It is manifestly impossible to present many details concerning such a volume. The first fifty pages of illustrations deal with art in Egypt, Assyria and Babylonia, Persia and Asia Minor, with art in Greece from the Mycenaean age to the Hellenistic, with art in Italy. The section on topography (51-97) deals with Athens, Greece outside Athens, Sicily, Rome, the Vicinity of Rome, Pompeii, the Apennines and Etruria, and Roman monuments outside Italy. In these pages in particular much that is not accessible to every one has been put together. In the second part, under the head of *Kulturgeschichte* (98-170), we have a great collection of most helpful material on *Öffentliches Leben*, *Gottesdienstliche Altertümer*, *Kriegswesen* (of Greeks, Romans, and Barbarians), *Seewesen*, *das Haus* (Greek and Roman), *Mahlzeiten*, *Hausrat*, *Tracht und Schmuck*, *Hochzeit und Kindererziehung*, *Gymnastik und öffentliche Spiele*, *Theater*, *Ackerbau*, *Handel und Gewerbe*, *Münzen*, *Bestattung*. I can best sum up my impression of the book by saying that

better than anything else I know it will serve as a running commentary, in its illustrations, on a course of study, with or without the living instructor, on Greek and Roman life within the fields which the book touches at all.

No descriptions of the illustrations are to be found in the book. But on pages VI-XVI the sources whence the figures were drawn are carefully given. Where these sources are books, the reader will readily find in those books descriptions of the views. The places where photographs on which certain pictures are based may be purchased are also given. Pages 171-195 contain three indexes, German, Latin, and Greek. C. K.

**The Roman Forum: A Photographic Description of its Monuments.** By Rodolfo Lanciani. With 53 Illustrations and a Map. Rome, Frank and Co.: New York, G. E. Stechert and Co. (1910).

Pages 7-13 constitute a very brief Historical Introduction giving an account all too brief of the history of the Forum, more especially of its destruction. The account is scrappy and does not come very close to the present day. No concerted or coherent account is given, for example, of the brilliant series of discoveries made within the last fifteen years or so. In a word the value of the book does not lie at all in this Introduction or in what is said about the illustrations; it lies in the illustrations themselves.

Of these there are fifty-three, many eight by five inches (or larger) in size; they are all extremely good. The first and the third show reconstructions of the Forum, the second the *Suovetaurilia* animals from the Trajan Reliefs; four to seven show the Forum at various times from 1561 to the end of the eighteenth century; eight and nine give views of the Forum as it stands today. These last named views are very good, particularly number eight. The remaining views picture many of the more important remains in the Forum.

The illustrations are on the odd-numbered pages; opposite each illustration is a brief description of it. There is, finally, a large plan of the Forum as a whole.

The book will be found serviceable as a supplement to such a work as Hülsen's work on the Forum (in either its German or its English dress). Its illustrations are larger and better than those in Hülsen; to mention the letter-press of Lanciani's book, which, by the way, is in English throughout, in the same breath with Hülsen's, would be foolishness indeed. C. K.

**Aristotle's Criticism of Plato.** By J. M. Watson. Oxford: University Press (1909).

This essay has been printed by the friends of the author after his death "in order that some memorial

may remain of a singularly gifted young man to whom they were deeply attached" (Introductory note by Professor Burnet). Mr. Watson in the earlier and larger part of the work discusses the famous sixth chapter of the first book of the *Metaphysics*, the Aristotelian criticism of the Ideas, the doctrine of Ideal Numbers and of Plato's aetiology. He arrives at the conclusion that Aristotle did not misapprehend the Platonic first principles; that he is correct in what he says of the contents of the Ideal world, that in the question of Ideal numbers both Aristotle and Plato are right, though at cross-purposes with each other, and that Aristotle is justified in his account, exaggerated though it is, of the transcendent objectivity of the Platonic Idea and in his severe criticism of the Platonic aetiology. In the later part of his work he takes up Aristotle's criticisms of the science and biology of the *Timaeus*, the criticism in the *Politics* of the Republic, and those in the *Ethics* of Plato's Idea of Good and his doctrine of pleasure.

Mr. Watson defends Aristotle against what he deems the unfairness of the majority of Aristotelian critics, one of whom has recently said that Aristotle was by temperament a church-warden and Plato a Titan! He admits that Aristotle does not show to his best advantage in his criticism of Plato, but feels that it cannot be "proved that Aristotle is guilty toward Plato of any fundamental misrepresentation", and that Plato cannot be said to be fully known until he is re-read in the light of Aristotle.

The problems involved in Aristotle's criticism of Plato are set forth by the author in a lucid and penetrating style and his defense of Aristotle in many points seems adequate. The logic of the following argument however is open to question. "That Aristotle who had the benefit of Plato's own conversation and instruction for twenty years should never once have seen what Plato meant by the transcendence of the Idea and the Particular's participation therein is simply incredible". He goes further with the argument from probability to maintain that Aristotle could not have been a weakling in mathematics since his was the acutest mind of the school and "the very fact of his being a member of the Academy already implies that he could not have neglected the subject". But greatness of mind does not by any means always connote greatness in mathematics. A. E. Taylor has put the case well in the Introduction to his book on Aristotle and his Predecessors, where he says,

Aristotle's unsympathetic account of Pythagoreanism and Platonism is largely explained by the simple consideration that the leading ideas of both those philosophies are essentially mathematical, whereas Aristotle was by training and natural bent a biologist and of a thoroughly non-mathematical cast of mind. His criticism of the mathematical philosophers in books A. M. N. of the *Metaphysics* betrays much the same kind of misunderstanding as we should